A U M

If anyone worshiping with faith desire to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—*Bhagavad-Gita, ch. 7.*

THEOSOPHY

Vol. III **JANUARY, 1915** **No. 3**

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

ECCE HOMO!

There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine,* as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P. T. S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists," issued by H. P. B.

ANNIE BESANT,
WILLIAM Q. JUDGE.

(Following are some extracts from the old letter of the Master, K. H., above referred to. The entire article may be found in *The Path* for October, 1893, pp. 202-4.)

....Misunderstandings have grown up between Fellows....which imperil the interests of the movement.....

Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us.....We employ agents—the best available. Of these for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it.....

This you must tell to all; *with occult matters she has everything to do.* We have *not* "abandoned her." She is *not* "given over to chelas." She is our *direct agent.* I warn you against

permitting your suspicion and resentment against her "many follies" to bias your intuitive loyalty to her.....

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction*. It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

..(This letter)...is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be.

(*Signed*) K. H.

The Coulomb conspiracy occurred, as stated, in the summer of 1884, while H. P. B. and Col. Olcott were in England. Mr. Hodgson was in India on the part of the Society for Psychical Research from November, 1884, until April, 1885. Col. Olcott returned to India in November and H. P. B. a few days later. Mr. Judge was in India in the earlier part of 1884 and again in the summer of 1885. Those who are, or may become, able to read "behind the scenes" will have no difficulty in relating the various entrances and exits of the different actors in the Drama of the Theosophical Movement, to the scenes enacted as the successive layers of human nature were roused to fury by the hidden forces playing through H. P. B. and W. Q. J.

Mr. Judge took no part in the storm in India, nor in the subsequent storm in England on the publication of the Report of the Society for Psychical Research late in 1885. "The duty of another is full of danger," says the old Bhagavad-Gita. The duty of defending H. P. B. in India lay in the hands of Col. Olcott and the Hindu members of the Society, as in England it lay in the hands of A. P. Sinnett, and those spiritualists and other hunters of phenomena, whose Karma it was to ask and receive according to their desires. It is significant that the publication of *The Path* was begun in April, 1886, by Mr. Judge in New York and that from then on till the death of Mr. Judge in 1896, Theosophy, the Masters, and their Messenger had a consistent, a devoted and an uncompromising advocacy and defense along the lines laid down.

The Indian Convention of the Society was held at the end of December, 1884, and the first days of January, 1885. In spite of the difficulties presented by legal proceedings concerning matters of psychical phenomena, it was H. P. B.'s expressed desire that action for libel be brought against the Coulombs and the *Christian College Magazine*, so that the true basis and mission of the Theosophical Society, and the genuineness and good faith of her own actions in connection therewith, might be vindicated. On the

advice and insistence of Col. Olcott, to whom as President and official head of the Society the membership naturally looked for guidance, no bold defense of H. P. B. was attempted. She was, in fact, calmly deserted and urged "for the sake of the Society" to "leave to time the vindication of her wounded honor." A Committee was appointed by the Convention to consider what should be done. H. P. B. laid before the Council of the Society her resignation as Corresponding Secretary. *It was accepted,* and with fustian expressions of gratitude and esteem on the part of those who had received the final sacrifice at her hands, she left India early in 1885, never to return. Is it any wonder that Mr. Hodgson, who was present in India during these fateful months, seeing Her wounded to the death in all that men hold dear, deserted of any manly defense by those who should have "undertaken the defense of a brother Theosophist as they would their own;" seeing her wage no battle for herself; seeing the doubts and suspicions and fears of those whose chiefest anxiety was that none of the mud hurled at H. P. B. should fall upon themselves—is it any wonder, we ask, that Mr. Hodgson should have construed all this as the confession by silence of a detected charlatan, and the confusion by paralysis of her co-conspirators and agents?

To finish this pitiful episode, let us add that after the departure of H. P. B. some consciousness or feeling of the miserable part they played, some sense of the great void left unfilled and unfillable without her, some reaction due to the efforts of the few who had maintained, however ineffectively, their unbroken faith and loyalty, in the end brought about a tardy attempt rather to rehabilitate the place of the Society in India than to do justice to her who was the mother and the genius of that Society; for at the next succeeding Convention, held in 1885-6, H. P. B. was requested to reassume her position as Corresponding Secretary.

In England, Mr. Sinnett and the London Lodge defended the genuineness of the phenomena recorded in the *Occult World,* for which they felt themselves sponsors, and, since that defense could not be made without also defending H. P. B., through whose agency the phenomena were produced, a bolder attitude was assumed. Pamphlets were issued, articles written for the press in London, and a book hastily gotten together and published under the title of *Incidents in the Life of H. P. Blavatsky.* Although throughout these efforts the attempt was continuous to maintain that Theosophy and the Society had an existence quite apart from and independent of H. P. B., and that her character and good faith were but incidental matters and could not affect the "body corporate" of the Society, much good was accomplished. The effect of the lukewarm position assumed was not manifest till later years.

After more than a year spent on the Continent in a struggle to hold together a dying body, alternately assailed and betrayed by fresh partisans and foes, but sustained by the devoted ministrations of a faithful few, H. P. B. came to London, which she was thence-

forth not to leave till her work was accomplished and her *via crucis* ended for this Incarnation. Here the *Secret Doctrine* was completed, here written the *Key to Theosophy,* and here the *Voice of the Silence.* Here she commenced the publication of *Lucifer* in September, 1887, with Mabel Collins as Co-editor till the scandal connected with the private life of the latter compelled a severance, followed by the joint assault of Mabel Collins and Prof. Coues upon the name and fame of their benefactor in the columns of the *Religio-Philosophical Journal* and of the New York *Sun.* Mr. Judge took prompt and efficacious action in defense of H. P. B. The statements made in the *Religio-Philosophical Journal* were proved to be false and a self-stultification. The *Sun* and Prof. Coues were sued for libel. H. P. B. died pending the suit against the *Sun,* and this paper, with a sense of honor worth recording, disavowed the original defamatory articles. The suit against Coues was terminated by his death.

No more ungrateful task can be assumed by any chronicler or student than that of once more bringing to light the miserable category of forgotten wrongs and follies. The necessity, the justice, and the value lie in the lessons to be learned and the moral to be found. For in evil deeds as in good, in neglected opportunities as in those availed of, the effect does not cease till the cause is discerned and changed. For the most part, the personal actors in the incidents we have thus far considered, have passed from this scene of action, but human nature changes but little, and the same follies and mistakes are repeated by each new generation. The student of to-day faces the same problems that confronted the Fellows of the Society in the period from 1875 to 1891. We ought to be able to learn much from a sober study of the cause and effect in evidence throughout the period of the public effort of the Great Lodge in the last quarter of the nineteenth century. And our nearest and most fruitful lesson lies in a study of the applications made by the earlier students of the philosophy imparted to them by the great Teacher. Their virtues can strengthen us in our efforts, their mistakes point us powerfully what to avoid. For those students, in their lives and in their actions, are also our teachers.

It is, therefore, in no invidious spirit that we are to consider either Theosophy, its Messengers or its students. Our work must be carried on in the same spirit as must animate the Masters and the Teacher. For it is only in *spirit* that all may be one. H. P. B. was the salient, the bridge, between the world of the divine ideas and the world of human thought and effort. There is nothing in common between those two worlds. She was in our world but not of it, and if we are to benefit by her message, her mission and her work, we must assume her attitude, adopt, assimilate and apply what she taught, to the best of our ability. There is no record that she ever grew discouraged, that she ever repented of her labors, that she ever varied her attitude, that she ever condemned any one for his failures, however frequent, or his follies, however great. But she always pointed out the mistakes and misapplications that

even the sincere student must inevitably make, and she forever iterated and reiterated the Message she brought.

The difficulties confronting the student were over and over again pointed out by her in alternate warnings and encouragements to "try, ever keep trying." The difficulties from her side were more than once indicated. For the two problems are not variants, but only the two phases of the everlasting struggle of spiritual evolution, "ever evolving under the rule of law inherent in the whole"—the *Karma* of the Soul, "which operates on all things and beings from the minutest conceivable atom up to Brahma": the problem and the struggle alike of him who desires to teach as of him who desires to learn.

The lessons set the learners in the period which we have been considering are the lessons which are before the learner to-day. They are the successive barriers erected by the Soul in its "self-induced and self-devised efforts (checked by its Karma) through all the degrees of intelligence, throughout a long series of metempsychoses and reincarnations—the obligatory pilgrimage for every Soul." As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality." These fixed ideas as to what constitutes "reality" are the barriers alike of the individual and of the race.

The first lesson to be learned is that the mission of H. P. B. was to break the moulds of men's minds, by the injection of the eternal basic ideas of which the Masters are the custodians. Her work, therefore was at once both destructive and constructive. She had to destroy the fixed concepts of humanity in regard to Soul, Mind, and Matter, by the presentation of the fundamental ideas of the Wisdom-Religion. The vehicle She chose was the English language. The strategic point of effort taken was in America, soil of the coming race. The instrument was the Theosophical Society. The Message she brought is embodied and recorded in her writings.

After the lapse of a single generation, the prodigious effect upon the race at large of her work is everywhere visible in an unexampled freedom of thought and investigation in religion, in science, and in metaphysics, in directions and to an extent impossible even to the imagination of a scant half century ago. The mind of the race has been cleared and ploughed as it has not been in fifty centuries, however the disconsolate or the timid may be aghast at the weeds that have sprung up. These will die as speedily as they have arisen and enrich the soil for the next sowing.

Out of the millions of the race, thousands entered the Theosophical Society, awakened by the appeal of its Objects, fed by the ideas brought by H. P. B. and W. Q. J. These all received more, because they made the greater effort. What though the

most part made off with what they had received, ceased their efforts, turned their backs upon the Source, set up personal followings of their own and started a thousand and one off-shoots, schisms, vagaries, cults and creeds of their own; these also are but weedy growths and exuberances, to die and fallow in their turn the field of future efforts. "The false religion will last as long as the true one" is one of the ancient axioms of the Lodge. Weeds are most plentiful in the richest and most fertile soil. It is inevitable that each new incarnation of the Ego will revivify and rouse to action the *Kama Rupas* of his past lives. So each new effort of the Lodge must inevitably rouse to renewed life and renewed fury of efforts at self-preservation the *Kama-Rupas* of former efforts. So long as "man is man" his past follies and mistakes and misunderstandings must accompany him in his pilgrimage. "Human nature as a whole has changed but little in a million of years." As of old, it remains for the individual to accomplish the great leap for himself. And with every effort of the Lodge, some individuals make the great leap. These are the flower of the race, the Saviours of the future. "Amongst thousands of mortals a single one, perhaps, strives for perfection, and amongst those so striving a single one, perhaps, knows me as I am." Thus Krishna spoke at the beginning of the Cycle. Thus H. P. B. may well have spoken at its close. It is clear, from many recorded utterances, that H. P. B. never entertained any false hopes as to the effect of Her mission upon the race, upon the Society, upon herself, nor any false doubts as to the outcome. Let the student read and ponder again the preface to *Isis* and the preface and introduction to the *Secret Doctrine*.

The world having been ploughed and the seed scattered broadcast, the crop—the Theosophical Society—was winnowed and sifted during fourteen years. With it, its failures and its efforts, as soil, a new sowing and a new effort with those "striving" took place in the Esoteric Section of the Theosophical Society. With that sowing and its germination and tilling, whereof William Q. Judge is the central and solitary Figure, we have next to deal. Meantime it has seemed well to draw a final summary and a final conclusion as best we may.

The Message of the Masters for the nineteenth century and to endure until 1975, is recorded in the writings of H. P. Blavatsky. The evidences of the greatness and the verity of that Theosophy are to be found in the Message itself. The evidence of the greatness of the Personage who brought that Message lies also in the Message. The Message proves itself, proves Masters, proves H. P. B.

Those students who accept Theosophy must perforce admit the Masters and admit the nature and mission of H. P. B. In the abstract all students do that. It is in the endeavor to apply, to act upon the admission implicit in the acceptance of Theosophy that we all struggle and fail more often than we succeed. For, if we are to comprehend, assimilate, *master*, what She brought, we have got to perform, each one of us in ourselves, that work of

destruction and regeneration, the materials for which she furnished us, and could do no more than furnish us. We have got to judge ourselves, our acts, our efforts, our thoughts, our ideas, in the light of Theosophy. We have got deliberately, not merely to pledge ourselves to make Theosophy a living power in our lives, but to *do it*. We have got, not only to pledge ourselves to ourselves never to listen without protest to any evil thing spoken falsely or as yet unproven of a brother Theosophist, and to abstain from condemning others, but to *do it*. We have got, not merely to pledge ourselves to support before the world the Theosophical Movement and its Founders, but *to fulfil* that pledge by spreading broadcast the Masters' Message as recorded in the writings of H. P. Blavatsky and William Q. Judge. We have got to *maintain a constant struggle* against *our* lower nature and *be charitable* to the weaknesses of others. And that very struggle consists in adopting and fighting for the great ideas of Theosophy against those human ideas and tendencies that comprise our "lower nature:" fighting their survival and recrudescence *in ourselves*. And we have to recognize that the truest charity any man can show to the weaknesses of others is not in silence, not in condonation, any more than in publishing them or condemning them, but in following the example set by H. P. B. and W. Q. J. *They* gave no regard to any worldly considerations and worked with rich and poor, with weak and strong, with friend or foe, with Peter and Judas as with Luke and John, without variableness or the shadow of turning, to whatever extent these would listen or strive, but themselves never turning to right or left from the "path that the predecessors have trod." And we have not merely to pledge ourselves abstractly and academically to endeavor to fit ourselves by study and otherwise to be the better able to help and teach others, but we have got to *be Theosophists* and *work for Theosophy*. We have got to recognize that its *practical* realization alone can save the Western World—of which we are a part. We have got to give what support we can to the *Theosophical Movement* in time, work, and money.

Are we, students to-day, to whom is committed a great trust, and upon whom lies a responsibility as great as is the trust—are we learning anything from the Message given and the example set? Have we profited to any extent by the history of the past forty years? Or are we, for the most part, looking to some person who has set himself up in the place of the Teacher, or whom we have so set up ourselves? Are we studying the Message of Theosophy as it was given by the one who brought it, or are we running, lo here, and lo there, for fresh revelations. Have we so well comprehended what was brought, so well fulfilled the trust imparted, that we are ready for further instructions, heavier responsibilities?

Or shall it be said of us, as of old it has been so often true, He whom ye seek was here and ye knew Him not.

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THE YEAR IS DEAD, LONG LIVE THE YEAR!*

DECEMBER, 1888, AND JANUARY, 1889.

LUCIFER sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, LUCIFER said: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now, will have added strength to fulfill them consistently." He now repeats what was said and adds: Let no one mistake the importance and potency of numbers—*as symbols*. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: it has proved so since. Earthquakes and terrible volcanic irruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for LUCIFER? But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of *Numbers* on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the *arrival*, or *descent of the Gods;* therefore there must be a considerable number of deities lurking around us mortals

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1889.

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in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of *Isis*—the goddess-patroness of Paris who has now changed her name and become *St. Geneviève,* "she who generates life"—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to *Pallas Athene,* the goddess of Wisdom; and January the 4th is the day of Mercury (Hermes, Budha), who is credited with adding brains to the heads of those who are civil to him. December and January are the two months most connected with gods and numbers. Which shall we choose?—we ask again. "This is the question."

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and, cancer or crab-like, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December the 25th, Christmas, the day with the Christians on which the "Saviour of the World" was born, that were born, ages before him, the Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phœnician Adonis, the Phrygian Athis. And, while at Memphis the people were shown the image of the god *Day,* taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti.*

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born!

January—the *Januarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future!* Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and—the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini, dies solis,* the "Sun-days." *Puer nobis nascitur dominus dominorum,* sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor,* the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and *a ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of Numbers and Numerals lie in their

right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for LUCIFER and his staff to ask from the latter for 1889? Our joint wishes are many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual *abscondito* beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting LUCIFER under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British isle will never be transformed, in this our cycle, into the isle of Æa, the habitat of Helios, as of the children of that god and the Oceanide Perseis. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is LUCIFER'S, our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general, and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the *One* and the SOLE (or *Sol*), that he should save us from the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble," and our patience is well-nigh exhausted!

But, "wrath killeth the foolish man;" and as we know that "envy slayeth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means, such as selling as "magic mirrors" for £15, articles made by common cabinet makers for £1 at most. With them, as with all charlatans, fortune-tellers, and *self-styled* "Adepts," the sacred science of *Theosophia* had become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those "awakened" who were "disappointed in Theosophical Mahatmas," with the *genuine* article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly "awakened" this time, and

fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles *borrowed* from "Isis Unveiled," and the *Theosophist* ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York PATH laid its hand heavily on "The Hidden Way Across the Threshold" printed in Boston, and proceeded to speedily squelch it, as "stolen goods." As that Journal expresses itself about this pretentious volume, *copied* not written by its authors— "whatever in it is new is not true, and whatever true, is not new; scattered through its 600 pages, are wholesale thefts from 'Paracelsus,' 'Isis Unveiled,' the *Path* etc. etc." This unceremonious appropriation of long paragraphs and entire pages "either verbatim or with unimportant changes,"--from various, mostly theosophical authors—a list of which is given in the PATH (*Vide* August 1887, p. 159-160), might be left to its fate, but for the usual trick of our wretched imitators. In the words of the same editor, of the PATH: "the claim is made that it (the book) is inspired by great adepts both living and dead, who have condescended to relent and give out these 600 pages, with certain restrictions *which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed* (theosophical) *authors from whose writings they* (the adepts) *have either allowed or directed their humble disciple . . . to steal.*"

Before the appearance of modern Theosophical literature it was "Spirits" and " Controls" that were ever in the mouths of these folk; now the living "adepts" are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society, had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their "controls" and "guides," could hardly find words of vituperation strong enough to brand the "adepts" and deride their "supposed powers." But since the Herodic "slaughter of the Innocents," when the S. P. R. turned from the Theosophical to the Spiritualistic phenomena, most of the "dear departed" ones took to their heels. The angels from the "Summer Land" are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the "adept" idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other "Hierophants," in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with mis-statements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace? The very words, "Arhat," "Karma," "Maya," "Nirvana," must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the "pretensions" of the T. S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical "Mahatmas" and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and *pseudo*-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian "Mahatma," not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing these sorry "make-believes" in LUCIFER once again. Let us ring the theosophical *Angelus* thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of *Sol* on High, we must repeat that which the ancients did and which was the origin of the R. C. *Angelus*. The first stroke of the bell announced the *coming of Day;* the appearance of *Gabriel*, the morning messenger with the early Christians, of *Lucifer*, the morning star, with their predecessors. The second bell, at noon, saluted the glory and exalted position of the *Sun*, King of Heavens; and the third bell announced the approach of *Night*, the Mother of Day the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:—

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain trans-atlantic mediums, who play at being thine Hierophants!

Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the *homunculi* of Paracelsus, assure those of the gaping mouths that it is the true Elixir of *Amrita*, the water of immortal life! Oh, bright Lord, is not thine eye upon those barefaced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to *make man*"(!) The lucrative trade of vendors of Japanese amulets and *Taro* cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, old India and even the Swedenborgian "land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." *Mirabile dictu*! But if so, why should thy self-styled priests, O great SUN, still offer as a bait a mysterious *Dwija*, a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sûrya-Vikarthana, whose rich crop of national adepts, *if* "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying out"? Has another Hindu name and names been discovered in the Great Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi? Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But—"the false prophets shall become wind, for the word *is not* in them."

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT.

is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism *i. e.*, genuine *Raj-Yoga* powers, are not pompously boasted of, and advertised in "Dailies" and monthlies, like Beecham's pills or Pears' soap. "Woe unto them that are wise in their own eyes; for the wise man feareth *and keeps silent,* but the fool layeth open his folly."

Let us close by expressing a hope that our Theosophists brothers and sisters in America will pause and think before they risk going into a "Solar" fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—"Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money"—is either a black magician or an IMPOSTOR. Such is the first lesson taught by LUCIFER to his readers in 1889.

THE BHAGAVAD-GITA—CHAPTER VII*

(Continued from December)

THIS CHAPTER is devoted to the question of that spiritual discernment by means of which the Supreme Spirit can be discerned in all things, and the absence of which causes a delusion constantly recurring, the producer of sorrow. Krishna says that this sort of knowledge leaves nothing else to be known, but that to attain it the heart—that is, every part of the nature—must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. He then goes on to show that to have attained to such a height is to be a Mahâtmâ.

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps *a single one knows me as I am.*

This points out the difficulty to be met in any one life, but is not cause for discouragement. It simply makes clear the fact, and thus also punctures the boastful claims of those who would pretend to have reached perfection but do not show it in their acts.

He then gives an eightfold division of his inferior nature, or that part of the Universal One which can be known. This is not the nature of man, and does not oppose the theosophical sevenfold system of human principles. No particular theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. This "inferior nature" is only so, relatively. It is the phenomenal and transient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, it is in that sense superior: but as an absolute whole all is equal.

Included in the inferior nature are all the visible, tangible, invisible and intangible worlds; it is what we call Nature. The invisible and intangible are none the less actual; we know that poisonous gas, though invisible and intangible is fatally actual and potential. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern west is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one

*This article was first printed by Wm. Q. Judge in *The Path* for November, 1895.

would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

Krishna points out to Arjuna a gulf between the inferior and the superior. This latter is the Knower and that which sustains the whole universe, and from it the inferior nature springs. So the materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower.

The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They sometimes think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self. All the phenomenal appearances, all the different names, and lives, and innumerable beings, are hung suspended, so to say, on the Self. Thus:

> And all things hang on me as precious gems upon a string.

A number of preëminently great and precious things and powers are here enumerated and declared to be the Self; while next the very delusions and imperfections of life and man are included. Nothing is left out. This is certainly better than an illogical religion which separates God from the delusions and cruelties of nature, and then invents a third thing, in the person of a devil, who is the source of human wickedness. All this further accentuates the difficulties in the way. Krishna says the illusion is difficult to surmount, but that success can be attained by taking refuge in the Self—for he is the Self. The entire congregation of worshippers who are righteous find favor with the Self, but those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reïncarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become what was mentioned in the opening verses, a Mahâtmâ or great soul.

There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment "through diversity of desires" or who have not yet had discernment for the same reason. The verse reads as follows:

Those who through diversity of desires are deprived of spiritual wisdom, adopt particular rites subordinated to their own natures, and worship other Gods.

Although these words, like the rest of the colloquy, were spoken in India and to a Hindû, they are thoroughly applicable in the west. Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other Gods than the Supreme Self. In India the words would more particularly mean the worship, which is quite common, of idols among those who are not educated out of idolatry; but they would also mean what is said above. In the west these "other gods" are the various pleasures, objects, aims and modes of life and thought, be they religious or not, which the people adopt. They have not the many thousands of gods of the Hindû pantheon, each one for some particular purpose, but it comes to the same thing. The idol-worshipper bows to the god visible so that he may attain the object of his heart which that god is supposed to control. The western man worships his object and strives after it with all his heart and mind and thus worships something else than the Supreme Imperishable One. The god of one is political advancement, of another—and generally of most—the possession of great wealth. One great god is that of social advancement, the most foolish, hollow and unsatisfactory of all; and with it in America is yoked the god of money, for without wealth there is no social preëminence possible except in those cases where official position confers a temporary glory. The mother often spends sleepless nights inventing means for pushing her daughter into social success; the father lies wakefully calculating new problems for the production of money. The inheritors of riches bask in the radiance coming from their own gold, while they strive for new ways to make, if possible, another upward step on that road, founded on ashes and ending at the grave, which is called social greatness. And out of all this striving many and various desires spring up so that their multiplicity and diversity completely hide and obstruct all spiritual development and discernment.

But many who are not so carried away by these follies attend to some religion which they have adopted or been educated into. In very few cases, however, is the religion adopted: it is born with the child; it is found with the family and is regularly fastened on as a garment. If in this religion, or cult, there is faith, then the Supreme Self, impartial and charitable, makes the faith strong and constant so that thereby objects are attained. In whatever way the devotee chooses to worship with faith it is the Supreme which, though ignored, brings about the results of faith.

A curious speculation rises here; it may be true, it may be not. It can be noticed that millions of prayers are recited every month addressed to the One God, all through Christendom, asking various favors. Millions were offered for the conversion to a better life of the Prince of Wales—they failed. The rain ceases and prayers are

made, but the dryness continues. Candles are lighted and prayers said to stop the earthquake which is destroying the city—the quakings go on until the impulse is ended and the city ruined. It is perfectly impossible to prove answers to prayer in enough cases to convince the thoughtful. Now, the speculative thought is, that perhaps the prayers offered to an unmanifested God have no effect, for to be effectual the Being appealed to must have a separate existence so as to be able to intervene in separated manifested things. Christians do not possess the statistics of results from prayer offered to Gods in Oriental countries. The usual cases brought forward in the west are such as the orphan asylum, for which nothing is asked except in prayer. But in India they have institutions similarly—but not so lavishly—supported and no asking alone save to the particular patron god. It is a matter of strong, constant faith which carries the thoughts of the prayer into the receptive minds of other people, who are then moved by the subconscious injected thought to answer the request. Now if the prayer is offered to an unseen and unknown God the faith of the person is not firm, whereas perhaps in the case of the idol-worshipper, or of the Roman Catholic addressing himself to the Mother of God—with her image before him, the very presence of the representative is an aid to constancy in faith. All this applies of course to prayers for personal and selfish ends. But that prayer or aspiration which is for spiritual light and wisdom is the highest of all no matter to whom or what addressed. All religions teach that sort of prayer; all others are selfish and spiritually useless.

WILLIAM BREHON.

Path 9-174

(To be Continued.)

A STUDENT'S NOTES AND GUESSES*

THE SURVEY.

EVERYONE has heard of survey by "triangulation." Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

*This article was first printed by Wm. Q. Judge in *The Path* for September, 1894.

The telescope is sighted on some distant spot which is to be located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no map could be made, even of the visible area, by plotting out the notes obtained from a single standpoint. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this center, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O D, etc., corresponding to the directions in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, "B" a spire, etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook: his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P," he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the center of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P in relation to all other directions. The map-maker now makes the line O P on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents P, he lays out the directions in which he has seen the points A, B, C, D, etc. The same thing has already

been done from O, and the result is a series of triangles having a common base O P, and with apexes at different points A, B, C, etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which A was seen from O can intersect the direction in which A was seen from P only at the actual point A; and the triangle A P O, on the map, must correspond with the relative positions of the three topographical points.

If the stations O and P are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from O which cannot be seen from P, and *vice-versa*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from O, and not from P, can be seen from A (or some other of that series) the position of which has become accurately known. Making A, then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line O A will be a base line to this set, just as O P was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from A and O but not seen from P, are accurately linked to the first and form a single system with them. In this manner, step by step, as new centers of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the center of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.[1]

Let us imagine the theodolite as a center of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurement would be the only dimensional consciousness possessed. The distant mountain, the neighboring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant com-

[1] In practice the center of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single base-line is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

pared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain, as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious center or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.[1]

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and you will find presently that the picture seems within you (as in fact it is), and that you can understand why the infant grasps at the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point *is* the consciousness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.[2]

Now suppose that instead of one, you are *two* conscious centers linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou."

The great Survey begins.

The surveyor in his map brings into simultaneous co-ordination the sight of different centers. From the base lines of co-ordinate centers of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centers of life the self-conscious is born of the monadic.

X. R.

(To be continued)

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[1] We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).

[2] The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

KOSMIC MIND*

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION." (*Esoteric Axioms.*)

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."

CICERO.

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement. . . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed

* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1890.

with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life,* is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense,* just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions. . . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs.* Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:—

"was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . . ."
Novoye Vremya of 1887.

—Of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific,* if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs,* that:—

"We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—*the direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind. . . . . Because, we have no right to maintain that man is the last expression of the divine creative thought."

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

"Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial* or *individual.* Substance, ruled *and directed by the life-principle,* is organised *according to a general defined plan into* certain types. . . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he—"acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *a propos* of Moleschott's materialism:—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my 'illusion' has, at least,

the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements but *an embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science:—

"The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!"

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vitae* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of *"principia non homines,"* has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are

already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue:—

"The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses.* We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions."

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath".*

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,[1] who speaks like an Occultist.

"It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense,*" a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects,* tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:—

"Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

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* *Vide* "Secret Doctrine", vol. i, pp. 2 and 3.

[1] From a paper read by him some time ago at a public lecture.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:—

"Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses,* and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws *of blind matter*. All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:—

"I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable.* They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation.*"

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists!" But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness,* in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *Amœbas*. Now the Amœbas or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrella Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky* says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a

* L. Cienkowsky. See his work *Beitraege zur Kentniss der Monaden,* Archiv f. milkroskop, Anatomie.

number of other aquatic plants one called *Spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its pseudopodiae (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amœba—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away," he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!*"

Not less suggestive are the observations of Th. W. Engelman (*Beitraege zur Physiologie des Protoplasm*), on the *Arcella*, another unicellular organism only a trifle more complex than the *Vampyrella*. He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i. e.*, on their convex side, so that the *pseudopodiae*, projected from the edge of the shell, find no hold in space and leave the Amœba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiae*. After this, the Amœba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amœbæ will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman:—

"If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellae* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in

uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm.*"*

Among hundreds of accusations against Asiatic nations of degrading *superstitions,* based on "crass ignorance," there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of,* and *in,* the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas,* a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed *to act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance.* Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—*quien sabe*—will come perhaps to be recognised some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

"this wall is covered with epithelium cells, each of which is an organism *per se,* a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amœba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodiae*—out of their contractive, bare, protoplasmic bodies—which *pseudopodiae,* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to-day we know, that this faculty of

* *Loc. cit,* Pfluger's Archiv. Bd. II, S. 387.

selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms."*

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose* and *select* its favourite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious,* but rather poetical "twaddle" of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws.* In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.[1] Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. *"It is evident that in all this there is not the slightest hint at diffusion or endosmose,"* says the Basle physiologist. *"It becomes entirely useless to try and explain these phenomena by chemical laws."*

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some con-

* From the paper read by the Professor of physiology at the University of Basle, previously quoted.

[1] *Untersuchungen ueber Resorption u. Assimilation der Naehrstoffe* (Archiv. f. Experimentalle Pathologie und Pharmakologie, Bd. XIX, 1885).

solation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita,* and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon.* The same may be reproduced *on a dead eye.* The phenomenon of life consists *in the evolution and development of the eye itself.* How is this marvellous and complicated work produced? To this physiology replies, "We do not know;" for, toward the solution of this great problem—

"Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive.* As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*"

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism:—

"The riddle of life is found in the active functions of a living organism, the real perception of which activity we can get only through self-observation, and not owing to our external senses;* by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of 'active functions.' Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena

*Life and *activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitestimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that—

"A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part."

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "Lymph." Etymologists think that the Latin word *lympha* is derived from the Greek *nymphe,* "a nymph or *inferior Goddess,*" they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph,* then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is *Anu,* or atom—no sooner is it emanated than it *becomes endowed with consciousness,* each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,* *plus*

* *Brahma* comes from the root *brih,* "to expand", to "scatter"; *Vishnu* from the root *vis* or *vish* (phonetically) "to enter into," "to pervade" the universe, of matter. As to Siva — the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

the doctrines of *Gupta Vidya,* or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutatman,* one with the created or emanated materials of the world; *Pradhanatman,* "one with the senses;" *Paramatman,* "Supreme Soul;" and *Atman,* Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History.*

GOLDEN WORDS*

"THERE is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the dominations of Fate (*Karma*), and are made, so to speak, the arbiters of our own destinies. For, when the most excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with that order which pertains to higher life." (JAMBLICHUS.)

WE BEGIN WITH INSTINCT: THE END IS OMNISCIENCE. It is as a direct beholding; what Schelling denominates a realization of the identity of subject and object called Deity; so that transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emerson "becomes recipient of the Soul of the World." (*Prof.* ALEXANDER WILDER.)

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* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1889.

H. P. BLAVATSKY ON PRECIPITATION*

AND OTHER MATTERS.

THE following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

Now what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it ——— would come up and bother, or ———, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to *Them* what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since. . . . . throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. ——— knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names and personalities ought to have been kept *secret* and inviolable. They were desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside

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* This article was first printed by Wm. Q. Judge in *The Path* for March, 1893.

every worldly if not human law!), and when the latter positively slandered, dirted, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by ——— and ———.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification.* Believing the latter, no honest man or woman ought for one moment to permit *me, such a* FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out* —if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if They are the exalted Beings you rightly suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here ——— and others *are* right. Before you volunteer to serve the Masters you should *learn Their philosophy,* for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit.* Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent.* To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as ——— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud? Certainly not.* Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter,* at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the sincere, truly devoted Theosophists: *as you sow, so you will reap.* . . .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED Them by thinking for one moment and believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special laws), you had a *right,* knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or It) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, They could not spurn

you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addressers to the best of his or hers [the Chela's] ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ————'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity" used for and meaning candor, fairness, an absolute word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even ———— to mean "cunning", "cleverness", "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer", etc., etc. Now had *I* been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness", "openness of heart, frankness, fairness, freedom from reserve and dissimulation", as Webster gives it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided. It is not *I* who would have used "*carbolic* acid" instead of "*carbonic* acid", etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at ————) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma *K. H.'s handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old imposter (meaning Olcott) must have put it there"!—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the

things I have *no* right to explain if I *had to be hung for it.* Now think for one moment. Suppose ——— receives an order from his Master to precipitate a letter to the ——— family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. "A *fraud*, a *transparent* FRAUD!" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master "to send on". I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made, I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bed-room and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest imposter* on earth?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ———. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the Karma fall on their* heads. I AM FREE. Master has *just promised me this* blessing!!

H. P. B.

ATLANTIS*

FROM THE TIMÆUS AND CRITIAS OF PLATO.

AFTER establishing his famous code of laws, Solon,[1] the renowned Athenian legislator, left his native country for ten years. At Sais, in the Nile delta, he was honourably received by the priests of Neith,[2] for both Athens and Sais were under the protection of the same goddess. In conversing with the learned guardians of the temple on the antiquities of their respective countries, he discovered that there were records in the sacred edifice of events which had happened nine thousand years previously and in which the inhabitants of his own country had played a conspicuous part. Solon had spoken of the deluge of Deucalion and Pyrrha, giving the orthodox Greek chronology of the time; on which an aged priest exclaimed: "O Solon, Solon, you Greeks are always children and aged Greek there is none!" And then he proceeded to explain to the astonished Athenian the astronomical meaning of the myth of Phaethon, and how that there are successive cataclysms of fire and water, destroying whole nations, and that a noble race had once inhabited the land of Attica, whose deeds and institutions were said to have been the most excellent of all, and how they conquered the inhabitants of the Atlantean island, and both themselves and their enemies were destroyed by terrible earthquakes and deluges. On his return to Athens, Solon composed an epic poem embodying the information he had gleaned from the Saitic records, but political troubles prevented the entire accomplishment of his undertaking. Now Dropides his fellow kinsman, was his most intimate friend and fully acquainted with the whole story; this Dropides was father of Critias the elder, who had many times delighted his young grandson, the Critias of the dialogue and afterwards the most notorious of the thirty tyrants, with a recital of these wonderful chronicles.

Among the many glorious deeds of the noble autochthones of Attica, was their victory over a mighty hostile power from the Atlantic Ocean, which had pushed its conquests over all Europe and Asia. Facing the Pillars of Hercules[3] was an island larger than Africa and Asia[4] put together. Besides this main island, there were many other smaller ones, so that it was easy to cross from one to another as far as the *further continent*.[5] And this continent was indeed a continent and the sea, the real sea, in comparison to which "The Sea"[6] of the Greeks was but a bay with a narrow mouth.

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*This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1888.

[1] Circiter 638-558 B. C.

[2] Athena.

[3] The Straits of Gibraltar.

[4] As known to the Greeks; that is to say, the northern coasts of Africa as far as Egypt and Asia Minor.

[5] America.

[6] The Mediterranean.

In the Atlantic island a powerful confederation of kings was formed, who subdued the island itself and many of the smaller islands and also parts of the further continent. They also reduced Africa within the Straits as far as Egypt, and Europe as far as Tyrrhenia.[1] Further aggression, however, was stopped by the heroic action of the then inhabitants of Attica, who, taking the lead of the oppressed states, finally secured liberty to all who dwelt within the Pillars of Hercules. Subsequently both races were destroyed by mighty cataclysms, which brought destruction in a single day and night, the natural features of the Attic land were entirely changed and the Atlantic island sank bodily beneath the waves.

Such is the general sketch of this terrible episode in ancient history, given by Critias in the Timæus, and so interested were his audience, that they requested some fuller account of these famous and highly civilized nations of antiquity. To his Grecian hearers the primæval polity and history of their own race were naturally the greater interest. As, however, the Atlantean conflict was the climax of the narrative, Critias proceeds to give an account of their history and institutions. And thus he begins with their mythical traditions:—

In the centre of the Atlantic island was a fair and beautiful plain. In the centre of this plain and fifty stades[2] from its confines, was a low range of hills. There dwelt an earth-born couple,[3] Evenor and Leucippe, who had an only daughter Clito; after the death of her parents, the god Poseidon, to whom the island had been assigned, became enamoured of the maiden. To make his love a safe dwelling-place, he surrounded the hills with alternate belts or zones of land and water, two of land and three of sea, each in its entire circumference equally distant from the centre. He also caused a hot and cold spring to flow in the centre island and made every kind of food to grow abundantly. Ten male children were born to the god in five twin-births. When they had grown to manhood, he divided the island into ten parts, giving one to each. And to the first born of the eldest pair he gave his mother's dwelling and allotment, for it was the largest and best, and made him king over his brethren and the others governors of land, giving them dominion over many people and great territories. And the eldest he named Atlas, and from him the whole island and sea were called Atlantic. So they and their descendants dwelt for many generations, holding extensive sway over the sea of islands, and extending their power as far as Egypt and Tyrrhenia. By far the most renowned however, was the race of Atlas, the kings ever handing down the succession to their eldest sons, and being possessed of such wealth as no dynasty ever yet obtained or will easily procure hereafter.

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[1] The Etruscan states in early times extended their sway over the greater part of Italy and furnished Rome with her polity and religious institutions.

[2] Nearly six miles.

[3] The names were originally Egyptian, but Solon, having studied the science of the power of names, translated them into his own tongue.

Now this wealth was both drawn from foreign tributary countries and from Atlantis itself, which was very rich in minerals, especially its mines of orichalcum, now a mere name, but then the most precious of all metals save gold. The country also was exceedingly rich in timber and pasturage. Moreover there were vast numbers of elephants. Spices, gums and odorous plants of every description, flowers, fruit trees and vegetables of all kinds and many other luxurious products, this wonderful island, owing to its magnificent climate, brought forth, sacred, beautiful, wonderful and infinite in number. Nor were the inhabitants content with the natural advantages of their glorious island, but displayed a marvellous industry and skill in engineering and the constructive arts. For in the centre island they built a royal palace, each succeeding king trying to surpass his predecessor in adorning and adding to the building, so that it struck all beholders with the greatest admiration. Now the formation of the zones or belts round the ancient abode of the god was very regular, the circumference of each zone being equally distant from the common centre; and the outermost zones of sea and of land were each three stades* broad, and the next pair of two stades each, the succeeding zone of sea being of one stade, while the central seat itself had a diameter of five stades. And they bridged[1] over the water zones, making a way from and to the palace, and dug a great canal[2] from the sea to the outermost zone of water, wide enough to admit the largest vessels.

They also made water-ways through the zones of land, wide enough for a trireme[3] to pass, and roofed them over, for the height of the land zones above the water was considerable. Moreover, they enclosed the island, zones and bridges with stone walls, placing towers and gates at the bridges. The stone they quarried from the face of the centre island and from both faces of the land zones, at the same time fashioning a line of docks on each bank of the water zones, leaving a natural roof of rock.

The stone was of three colours, white, black and red, so that many of the buildings presented a gay appearance. The whole circuit of the wall of the outer zone was covered with brass, which they used like plaster, of the inner zone with tin, and of the acropolis itself with orichalcum, which was of a glittering appearance. The palace within the acropolis was constructed as follows. In the centre was the sacred shrine of Poseidon and Clito, surrounded by a golden enclosure. Hard by stood the great temple of Poseidon,[4] of a different style of architecture to the Greek. The exterior was covered with silver, except the pediments and pinnacles, which were lined with gold. Within, the roof was a magnificent mosaic of gold, ivory and orichalcum, and all the walls, pillars and pavements were covered with orichalcum. The most remarkable object of the interior

*A stade is about 606 feet.
[1] The width of the bridges was a plethrum, about 101 feet.
[2] Three stades broad, a plethrum wide and fifty stades long, some six miles.
[3] A ship with three banks of oars.
[4] It was a stade long, three plethra broad and of a proportionate height.

was a gigantic statue of the god, equal in height to the building, mounted on a chariot drawn by six winged horses, and round the car were a hundred Nereids riding on dolphins; there were also many other statues and numerous votive offerings of the citizens. Round the exterior were placed golden statues of the princes and princesses of the royal blood, and statues erected by the kings and also by private individuals both of the city and of subject states. There was also an altar of proportionate magnificence. And they had baths for summer and winter, supplied by the hot and cold springs, there being baths for the royal family, for men, for women, for horses and other animals. By a system of aqueducts, the water of the springs was carried to the two land zones and utilized for the irrigation of plantations and beautiful gardens. In these zones were many temples of other gods, gardens and gymnasia both for men and horses. Indeed, in the larger belt was a splendid race-course, extending throughout its entire length, a stade broad, and lined on either side with barracks for the household troops. Those, however, of them who were conspicuous for their loyalty, were lodged in the smaller zone, and the most faithful of all in the citadel itself. Moreover, the docks were filled with shipping and naval stores of every description. At fifty stades from the outer water belt or harbour in every direction, another wall was built, enclosing the whole city and meeting the great canal at the sea entrance. The space between this wall and the first water belt was thickly built over and inhabited by a dense population; and the canal and largest harbour were crowded with merchant shipping from all parts, and the din and tumult of their commerce continued all day long and the night through. Such is a general sketch of their wonderful city. Now as regards the rest of the country; it was very mountainous with exceedingly precipitous coasts, and the plain surrounding the city was itself surrounded by mountain chains, broken only at the sea entrance. And the plain was smooth and level and of an oblong shape, lying north and south, three thousand stades in one direction and two thousand in the other. And the mountains were said to be the grandest in the world for their number, size and beauty; they were inhabited moreover by many prosperous and wealthy villages, for there was an abundance of rivers and lakes, meadows and pasturage for all kinds of cattle and quantities of timber. They surrounded the plain by an enormous canal or dike, the size of which is almost incredible for a work of human undertaking.* By it the water from the mountains was conducted round the plain and flowed out to sea near the entrance of the great canal. Moreover, parallel dikes[1] were cut from the upper bounding canal to that on the sea side, one hundred stades distant from each other, and these were again joined by transverse water-ways. They also employed the canals for irrigation and so raised two crops in the year. And the plain was divided into sixty thousand wards or

*101 feet deep, 606 feet broad, and upwards of 1,250 miles in length.
[1] 101 feet broad.

sections, each supplying a certain contingent of men to the army and navy; and the army consisted of war chariots and a kind of light car, holding two warriors, one of whom dismounted and fought and the other drove, men-at-arms, archers, slingers, stone-shooters, javelin-men and light-armed troops.[1] Such was the military system of the city. And the other nine cities of the confederation had slightly different systems, which it would be tedious to narrate.

Now as regards the polity of the Atlanteans, the kings exercised an autocracy over the people; but in their dealings with each other and for the common welfare, they followed the traditional law of their divine progenitor, which was also inscribed on a column of orichalcum by the first kings, and the column placed in the temple of the deity. Thither they assembled every alternate fifth and sixth year to decide any disputes that might have arisen between them. And these are the ceremonies they performed before proceeding to their decision. There were sacred bulls grazing in the precincts of the temple. And the ten kings, after first praying to the deity, armed only with staves and nooses, proceeded to capture one of the herd, and sacrificed him on the column over the inscription.

There was also an oath written on the column, invoking dire curses on those of them who infringed the statutes of their divine parent. And filling the sacrificial chalice,[2] they cast in a clot of blood for each, and purifying the column, they burnt the rest with fire. Then, with golden cups, they dipped from the chalice and poured a libation on the fire of sacrifice; and swearing to do justice according to the laws on the column, and neither to rule nor suffer the rule of any of their number contrary to these ancestral laws, after invoking the prescribed curses both on themselves and their descendants, if untrue to their solemn pledge, they drank and deposited the cups in the temple. Then, having eaten the sacrificial meal and busied themselves with the other necessary offices, when evening grew on, clad in most beautiful dark blue robes they sat in darkness on the ground round the now cold embers of the sacrificial fire; and through the night they judged and were judged, but when morning came, they inscribed their decisions on a golden tablet and deposited it, with their robes, in the temple as a memorial. And the chief of these enactments were that the kings should never wage war one against the other, but should ever give mutual aid should any of the cities try to destroy the royal race; and the chief power was assigned to the Atlantic race; nor could any king put to death a kinsman, without first getting a majority of votes from his royal colleagues. For many generations, then, so long as the nature of their divine ancestry was strong within them, they remained obedient to these laws and well affected to their divine kinship. For they possessed true and altogether lofty ideas, and exercised mild-

[1] Their standing army consisted of upwards of a million men; their navy of 240,000 and 1,200 ships.

[2] Crater or mixing bowl.

ness and practical wisdom, both in the ordinary vicissitudes of life and in their mutual relations; and looking above everything except virtue, they considered things present of small importance and contentedly bore their weight of riches as a burden; nor were they intoxicated with luxury, but clearly perceived that wealth and possessions are increased by mutual friendship and the practice of true virtue, whereas, by a too anxious pursuit of riches, both possessions themselves are corrupted and friendship likewise perishes therewith. And so it was that they reached the great prosperity that we have described.

But when their mortal natures began to dominate the divine within them, through their inability to bear present events, to those who can truly perceive, they began to display unbecoming conduct and to degenerate, destroying the fairest of their most valuable possessions. To those, however, who cannot perceive that true mode of life which leads to real happiness, they appeared most glorious and happy, though actually full of aggrandizement and unjust power. Zeus, however, the god of gods, who rules according to Law and can perceive such things, wishing to recall a once honourable race to the practice of virtue, assembled all the gods and said:

* * * * * * * * * * * *

E. E. *O.*

[Here, unfortunately, the text of the dialogue ceases abruptly.]

DELUSIONS OF CLAIRVOYANCE*

SOME years ago it was proposed that psychometry should be used in detecting crime and for the exposing of motive in all transactions between man and man. This, the alleged discoverer said, would alter the state of society by compelling people to be honest and by reducing crime. Now for those who do not know, it may be well to say that when you psychometrize you take any object that has been in the immediate vicinity of any person or place of any action, or the writing of another, and by holding it to your forehead or in the hand a picture of the event, the writer, the surroundings, and the history of the object, comes before your mental eye with more or less accuracy. Time and distance are said to make no difference, for the wrapping from a mummy has been psychometrized by one who knew nothing about it, and the mummy with its supposed history accurately described. Letters also have been similarly treated without reading them, and not only their contents given but also the unexpressed thoughts and the surroundings of the writers. Clairvoyants have also on innumerable occasions given correct descriptions of events and persons they could never have seen or known. But other innumerable times they have failed.

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1892.

Without doubt if the city government, or any body of people owning property that can be stolen, had in their employment a man or woman who could declare beyond possibility of ever failing where any stolen article was, and who stole it, and could in advance indicate a purpose on the part of another to steal, to trick, to lie, or otherwise do evil, one of two things would happen. Either criminals or intending offenders would abide elsewhere, or some means of getting rid of the clear-seer would be put into effect. Looking at the alluring possibilities of clairvoyance so far as it is understood, many persons have sighed for its power for several different reasons. Some would use it for the purposes described, but many another has thought of it merely as a new means for furthering personal ends.

Its delusions are so manifold that, although mystical and psychical subjects have obtained in the public mind a new standing, clairvoyance will not be other than a curiosity for some time, and when its phenomena and laws are well understood no reliance greater than now will be placed upon it. And even when individual clairvoyants of wonderful power are known, they will not be accessible for such uses, because, having reached their power by special training, the laws of their school will prohibit the exercise of the faculty at the bidding of selfish interest, whether on the one side or the other.

If it were not always a matter of doubt and difficulty, natural clear-seers would have long ago demonstrated the unerring range of their vision by discovering criminals still uncaught, by pointing out where stolen property could be recovered, by putting a finger on a moral plague-spot which is known to exist but cannot be located. Yet this they have not done, and careful Theosophists are confirmed in the old teaching that the field of clairvoyance is full of delusions. Coming evil could in the same way be averted, since present error is the prelude and cause of future painful results.

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. If an anxious mother imagines her child in danger and with vivid thought pictures the details of a railway accident, the picture the seer may see will be of something that never happened and is only the product of emotion or imagination.

Mistakes in identity come next. These are more easily made in the astral plane, which is the means for clairvoyance, than even upon the visible one, and will arise from numerous causes. So numerous and complex is this that to fully explain it would not only be hopeless but tedious. For instance, the person, say at a

distance, to whom the clairvoyant eye is directed may look entirely different from reality, whether as to clothing or physiognomy. He may, in the depths of winter, appear clad in spring clothing, and your clairvoyant report that, adding probably that it symbolises something next spring. But, in fact, the spring clothing was due to his thoughts about a well-worn comfortable suit of this sort throwing a glamour of the clothing before the vision of the seer. Some cases exactly like this I have known and verified. Or the lover, dwelling on the form and features of his beloved, or the criminal upon the one he has wronged, will work a protean change and destroy identification.

Another source of error will be found in the unwitting transfer to the clairvoyant of your own thoughts, much altered either for better or worse. Or even the thoughts of some one else whom you have just met or heard from. For if you consult the seer on some line of thought, having just read the ideas on the same subject of another who thinks very strongly and very clearly, and whose character is overmastering, the clairvoyant will ten to one feel the influence of the other and give you his ideas.

Reversion of image is the last I will refer to. It has been taught always in the unpopular school of Theosophy that the astral light reverses the images, just as science knows the image on the retina is not upright. Not only have the Cabalists said this, but also the Eastern schools, and those who now have studied these doctrines along Theosophical lines have discovered it to be a fact. So the untrained clairvoyant may see a number or amount backwards, or an object upside down in whole or in part. The reliance we can place on the observations of untrained people in ordinary life the scientific schools and courts of law have long ago discovered; but seekers after the marvellous carelessly accept the observations of those who must be equally untrained in the field of clairvoyance. Of course there are many genuine cases of good clear-seeing, but the mass are not to be relied on. The cultivation of psychic senses is more difficult than any physical gymnastics, and the number of really trained clairvoyants in the Western world may be described by a nought written to the left. M. MORE.

The difficulty of remembering the things you read, and the like, may be due to one or many causes. First, it indicates the need of mental discipline in the way of compelling yourself to serious reading and thinking, even though for a short time each day. If persisted in, this will gradually change the mental action, just as one can alter the taste for different sorts of food taken into the body. Again, if you have been dealing in what is known as Mind Cure or Metaphysical Healing, you should avoid it, because it will increase the difficulty you mention. It is different from good, ordinary, mental discipline. And also if you have been in any way following Spiritualism or indulging in psychic thoughts or visions or experiences, these would be a cause for the trouble, and should be abandoned. W. Q. J.

ON THE LOOKOUT

It is said that Julian the Apostate saw in a vision the gods of the Pagan world in the process of dissolution and dismemberment. Perhaps his vision was a true one since time brings all things to doom, and even divine institutions may not transgress the limits set by Cronus. But if the vision of the mystic still lingers in the bye-ways of the Christian churches it must surely be aware of some such process of disintegration now being repeated after the lapse of some fifteen hundred years. For surely ecclesiasticism has fallen upon evil days. Tardily confessing the need for self-defence it finds to its consternation that judgment has gone by default and that its unwonted pleas for patience and a hearing are disregarded. Upon every side we hear the plaint of empty churches and of a theology despised.

At the present time the churches seem to be very much in the position of the theatrical manager who searches feverishly for new attractions in order to tempt a reluctant public to the box office. The old creeds, failing to draw, have been unceremoniously thrown overboard, at least by those theological leaders with sufficient intelligence to find a substitute. And the favorite substitute seems to be an effort to identify the religion of Jesus with the most popular brand of politics. Books innumerable come from an over-heated press, and all intended to show that the follower of Christ must necessarily espouse the newest of "reforms" and that the only valid confessions of faith are those that are made at the ballot box. Among the more recent of these works is one entitled "The Gospel of Jesus and the Problems of Democracy" by Professor Henry C. Vedder who has already written a book on "Socialism and the Ethics of Jesus". Professor Vedder writes well and earnestly and with a singular ability, but a glance at his index leaves us with a baffling sense of perplexity. For what has the religion of Jesus to do with the Army and Navy, with the death rate in Berlin, with the economic waste of advertising, with the Comptroller of the Currency, or with the boycott as a means of settling trade disputes? All of these subjects and a hundred others like them receive attention in this extraordinary book, the type of many such books, the natural inference being that if Jesus were on earth to-day he would be found on a political platform and that modern piety must best be shown by party allegiance. Jesus, we are asked to assume, would have been a eugenist, and would have demanded "stringent measures to prevent illicit unions of the unfit who are debarred from legal marriage, even to the extent of compulsory sterilization of such persons." Can the debasement of religion go further than this or the churches make a more depraved plea for public support? Surely there must be some reaction against this pernicious and hateful practice of attaching the name of Jesus not only to the sporadic hysterias that pose in the name of reform but to the nastinesses and indecencies and ignorances of eugenism and kindred quackeries.

If the churches wish to recover some of the ground that they have lost the way is open to them. Let them restore the spirituality that they have expunged from their systems. Let them teach the unity of life and the universality of law. Let them show that perfect justice rules in the affairs of men and that all crooked paths will be made straight under the beneficent rule of reincarnation and under the sway of Karma. Doubtless it would take some courage thus to revert to a spiritualized Christianity that has been nearly forgotten but there is no other way.

But outside of the churches and among those who observe the world with a wide-angled vision there is no doubt that the old order has passed away and that the besom of war has swept and garnished

the floor for a new tenant. Mr. Galsworthy, dramatist and novelist, writing in the November *Scribner's* says that the old Christianity will "merely be dead." It will be like the nerve in a tooth that seems to be unchanged. Mr. Galsworthy does not profess to know what will take its place or whether it will even receive a name. It will be too much in earnest to care for externals and ceremonies, but it will be "far more Christian than the Christianity which has brought us to these present ends." Assuredly it could hardly be less. The creed of the new religion, says the distinguished writer, "will be a noiseless and passionate conviction that man can be saved, not by a far-away despotic God who can be enlisted by each combatant for the destruction of his foes, but by the divine element in man, the God within the human soul. That in proportion as man is high so will the life of man be high, safe from shames like this and devoid of his old misery. The creed will be a fervent, almost secret application of the saying 'Love thy neighbor as thyself.' It will be ashamed of appeals to God to put right that which man has bungled; of supplications to the deity to fight against the deity."

Mr. Galsworthy is conspicuously right. And inasmuch as it is an eternal truth that they who live the life shall know of the doctrine so we may expect to see, so we already see, that with the life of altruism will come also the light of wisdom, and that to those who thus love their fellow men will be given the knowledge of the continuity of life and of incarnations under the guidance of the law that "makes for righteousness."

The writer of this page has just had a conversation with a Theosophist who has come lately from Germany and who is familiar with the status of the movement in that country. It seems that not only in Germany but in other parts of Europe there is a marked revolt against the distortions of Theosophy that have done so much to thwart its mission and to discredit its aims. There is a weariness of "leaders" and of the self-acclaimed *illuminati* who seek by the display of their distinguished countenances in the magazines and by an eccentric demeanor to compensate alike for an intellectual poverty and for a spiritual arrogance. And with this revolt has come a demand for a return to the Theosophy of the Founders and for some sort of concentration upon the work outlined by them. As evidence of this fact it may be said that in a single German city of the first rank there are now no less than six Theosophical Societies without affiliations except those of good will, acknowledging no leaders, and avowing only those simple and yet inclusive aims upon which the Society was originally built. So far as could be learned these German Theosophical Societies are practically identical with the United Lodge of Theosophists in their independence of organizations and in their adhesion to the sort of Theosophy which makes it easy to live and to serve. It need hardly be said that our heartiest sentiments will go out to these groups and that some way will be sought to enter into communication with them.

A few years ago there were certain recognized formulas of contempt and derision that were invariably used in all public references to Theosophy, and these were usually coupled with slanderous references to the Founders of the Society. It was a part of the tribute paid by fear and it was received with equanimity. But that particular phase seems to have passed, and even the conservatisms of Europe are now willing to concede to Theosophy a place in the thought of the day and to speak of it without either insult or obloquy. Of this we have an evidence in the new *Everyman Encyclopaedia*, edited by Ernest Rhys, and published in twelve volumes by E. P. Dutton & Company, New York. Turning to the section on "Theosophy" we find the following reference

that we may regard as an honest attempt at a fair presentation:—"Theosophy, meaning divine wisdom, dates from a very high antiquity, coming down to us from the Neoplatonists, Plotinus, Iamblichus and Proclus. Numbered among them also are Paracelsus, Boehme and the Rosicrucians. In the east also Theosophy is of very ancient origin, the Sanskrit equivalent being *Brahma-Vidya,* or divine knowledge. It is closely allied to mysticism, and involves a belief in one absolute incomprehensible and supreme deity, which is the root of all nature, and of all that is visible or invisible, a belief in man's eternal nature, which being a radiation of the universal soul, is of an identical essence with it, and a belief that by returning to the purity of nature, one can attain certain occult powers. Theosophy has always had as an aim the reconciliation of all religions and nations under a common system of ethics. Helena Petrovna Blavatsky (1831-91), a Russian princess, who it is claimed was initiated in Tibet, is the recognised founder of the two great branches of today. Theosophy is supposed to be preserved by initiates scattered over the world who have attained spiritual perfection, but elect to watch over the religion. A group of these Arhats, Mahatmas, or Masters, it is said, led H. P. Blavatsky to found the Theosophical Society in 1875. Its teachings in general may be said to be founded on the two great principles of Karma—which in Christian terminology would mean 'Whatsoever a man sows that shall he also reap'—and Reincarnation, or the belief that man must undergo a series of lives until he has assimilated all the world experiences and can attain to Nirvana." Other cognate topics are treated with a similar liberality.

The Lookout notes with considerable dismay that some Theosophists are boldly discussing the nature and action of the *permanent* atom. We view with alarm this metaphysical vivisection. Having thus far in life escaped the ministrations of pursuing surgeons and found a refuge for our palpitating body where Doctors do not dwell, we consider this new development of "Theosophy" an unwarranted attack upon the sacred rights of man. Fancy the shining scalpel of a mystic, the probe of alchemy cutting and poking relentlessly within our psychic nature! Fancy the pained surprise of the Neophyte stretched on the most expensive bed of the psychopathic ward on being told by some mystic physician that his permanent *atoms* are deranged! For one writer blandly speaks of *three* permanent atoms, a sort of psychic Triple Alliance, so to speak. Now tonsils are bad enough, goodness knows, but there are only two of them. The festive Vermiform is even worse, but happily it hunts alone. *Three* permanent atoms, merciful Heaven—the picture is too distressing—only fancy *having them out!*

"The improving of the permanent atoms consists in increasing the range of their vibratory power," says the writer. And he solemnly continues, "This is done by receiving impressions from without or by self-directed mental activity from within. The three lower permanent atoms are connected with each other and to the spiritual triad by the buddhic triad called the sutratma, which coils around each of them."

Just like a jellyfish for all the world! And what a wonderful vision must have that Seer to whom this octopus has revealed itself! What awe-compelling facility with names and things! The young philosopher who deftly binds the Absolute is always in our midst; but here is one far different, far more subtle—with snug compartments, neat and watertight, for Consciousness. Strange they do not all have electric lights!

In the old *Bhagavad-Gita* the outward marks of the ancient Sage are clearly shown. But the soliloquy of the more modern and much more popular Pundit would sound, perhaps, like this, could we but capture him with a dictaphone:—

"I must tell my followers of wonders (that cannot be checked up) in order that they may consider me a Great Person and follow, follow

on. To sub-divide and number the processes through which man go (or doesn't go) so that I may appear wise in the eyes of the credulou that is the game. Never mind if *the man who goes through the process* is the really important factor—anyway I don't know anything abo him. I will sub-divide *Devachan* and *Kama Loka* and speak learnedly *Adhidaivata,* using Sanscrit names instead of English wherever I ca Further, I will prate of astral happenings with a familiar and somewh bored air, and tell how the Martians polish their forks. The sheep a silly and credulous and they will believe, more especially if I wa abroad bareheaded. Thus am I exalted, and *my* philosophy *grows*

Such is the "Theosophy" of the modern "Adept". Thank Jupit it is not the THEOSOPHY of H. P. B. or W. Q. J., nor of the Masters th served so well!

Investigation of the so-called Psychic World is quite unnecessa for any one of us, however far "advanced" in occult lore the seeker ma suppose himself to be. A true understanding of and right performanc on this earthy earth where we live is the first object of Theosophy. Muc supposed attention has been paid however by certain students to th Astral Plane, a realm treacherous in its results at best and of no valu whatever to the generality of mankind, now busied in the great scho of physical existence. Inquiry into past incarnations engages som who by their words and deeds show little understanding of their pre ent one. All these practices arise in *following Authority*: the acts an words and writings of pretence. They are useless and dangerous, dete rent to true progress. It is this kind of folly that has hidden for s many the true purpose and meaning of the message of Theosophy.

To be Theosophists means to be wise in action. And as all lif as we know life, is made up of actions, to know and live Theosophy to understand the meaning and purpose of life itself. Life physical a great school. We find ourselves in it, and by that token it follow that we need our schooling, else we would be absent, in a Universe Law. How comes it then that we are here? Just look about you woul you have the answer. Study the individuals you contact in the mae strom of mankind. Inefficient and incompetent they pass us. Th good woman would save the world, while her children suffer at hom for lack of proper care. That good man would become an Adept, an leaves his grocer quite unpaid. "Oh, ye Geese!" said our Old Lad writing of "Theosophists" many years ago. "BE Theosophists!" Sh told them. And what can this mean other than wisely to live this lif

The world judges Theosophy by those who call themselves "Th osophists." And, Oh Theosophists, can the sense and wisdom of th great teaching be pictured from the way you live your lives? Are yo talking "astral gossip," and forgetting cleanliness in dress? Are yo sending out a "helper," while your family suffers your neglect? A you a strict vegetarian, and quite unable, without exclamations of ho ror, to sit at meat with a hospitable, but alas, quite unenlightene friend? Are you helpful, patient, charitable; or delving in the "occult instead? Are you spilling your wisdom willy-nilly on your helples acquaintances, or letting them discover it for themselves in the cours of time through the example of your life? If we really know Theosoph we become—not freaks of nature, that is sure—but better Wives an Husbands, wiser Fathers and Mothers, kinder Neighbors and Friend nobler Citizens, abler Warriors in the battle of the world, wiser Student of nature, better Livers of life itself. "We are here to remedy ou defects, to strengthen our weak places, and are all seen at disadvan tage," wrote a Master. This refers to our physical life, the school w are attending. *Let us not mistake the nature of the lessons to be learne*